

REPORT ON NATIVE PAPERS

FOR THE
Week ending the 2nd November 1895.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(f)—Questions affecting the land—	
The Amir's new attitude towards the British Government ...	933	The zamindars' amla ...	945
England in the Armenian affair ...	934	Condition of the Bengal raiyat ...	946
		Agricultural banks ...	947
		Mr. Westmacott's censure on a Narail zamindar ...	947
II.—HOME ADMINISTRATION.		(g)—Railways and communications, including canals and irrigation—	
(a)—Police—		A railway complaint ...	
The Sujaganj Police in the Murshidabad district ...	935	A complaint against a steamer service ...	948
The police at Kalighat during the Puja ...	936	The beastly European ...	949
Escape of thieves from police custody in the Dacca district ...	937		
Thieves and gundas in a village in the Dacca district ...	938	(h)—General—	
The rumoured arrest of DeSouza of Asansol notoriety ...	939	The question of the sale of poisons ...	950
The Sub-Inspector of the Bagman Police, in the Howrah district ...	940	Official favouritism towards Mussalmans ...	951
Mr. Orr, Police Superintendent of Dacca ...	941	Income-tax assessment in Calcutta ...	952
		A cooly commission ...	953
		The hunting circular ...	954
		Appointments to clerkships in the Simla offices ...	955
		Government's patronage of the Musalman community ...	956
		Mr. Westmacott on two native Civilians ...	957
		Administrative difficulty created by Government's favouritism towards Mussalmans ...	958
(b)—Working of the Courts—		III.—LEGISLATIVE.	
The trial of the Benares rioters ...	936	The Legal Practitioners Act Amendment Bill ...	950
Taking down of the depositions in English ...	937	The Jury Bill ...	951
The present system of promotion in the Sub-ordinate Judicial Service ...	938	The European's fatal kick ...	952
Mr. Hassan, Fourth Judge of the Calcutta Small Cause Court ...	939	The Legal Practitioners Act Amendment Bill ...	953
Mr. Budruddin Tyabjee as a Judge of the Bombay High Court ...	940		
Jadu Babu's retirement and Mr. Rahman's appointment to his post in the Small Cause Court Judgeship ...	941	IV.—NATIVE STATES.	
Rigorous administration of criminal justice ...	942	Nil.	
Rigorous administration of the law ...	943	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Mr. Beatson Bell at Dacca ...	944	The prospects of the crops in Midnapore ...	
		The growth of jute cultivation in Bengal ...	
(c)—Jails—		VI.—MISCELLANEOUS.	
Nil.		The Lieutenant-Governor of the North-Western Provinces in a Musalman prayer meeting ...	
(d)—Education—		Mr. Westmacott ...	
Dr. Bomford's rules ...	941	A Civilian's guess of the cause of Hindu-Musalman quarrels ...	
Babu Hara Prasad Sastri's History of India in English ...	942	Mr. Skrine on popular amusements ...	
Middle and primary education ...	943	Cooly-recruiting abuses ...	
Agricultural education ...	944	A Muhammadan address to Sir Charles Elliott ...	
Dr. Bomford's rules as modified by Sir Alfred Croft ...	945	Bengali writers creating difference between Hindus and Musalmans ...	
Missionary girls' schools ...	946	Hindu feeling at the Bijaya ...	
(e)—Local Self-Government and Municipal Administration—		An address to the goddess Jagatdhatri ...	
Realization of road and public works cesses in an island subdivision ...	944	The Anglo-Indian papers on Mr. Cotton ...	
Complaints against a ferry ghat ...	945	URIA PAPERS.	
The Vice-Chairmanship of the Calcutta Municipality ...	946	A printing press in Balasore town improperly exempted from municipal taxation ...	
The Commissioner of the Patna Division and the Chapra Municipality ...	947	Kabulis in the mufassal ...	
The Bankipore Municipality ...	948	The Survey officers in Orissa ...	
The Chapra Municipality ...	949	ASAM PAPERS.	
Charges against the Satkhira Municipality and Local Board in the Khulna district ...	950	Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Tri-monthly.</i>					
1	"Abodh Bodhini" ...	Calcutta ...	About 677		
<i>Weekly.</i>					
1	"Banganiyasi" ...	Ditto ...	" 5,000	25th October 1895.	
2	"Bangavasi" ...	Ditto ...	" 20,000	26th ditto.	
3	"Hitaishi" ...	Ditto ...	.....	15th and 29th October 1895.	
4	"Hitavadi" ...	Ditto ...	" 4,000	25th October 1895.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	.....	26th ditto.	
6	"Sahachar" ...	Ditto ...	About 500		
7	"Samay" ...	Ditto ...	" 4,000	25th ditto.	
8	"Sanjivani" ...	Ditto ...	" 3,000	26th ditto.	
9	"Som Prakash" ...	Ditto ...	" 800	21st ditto.	
<i>Daily.</i>					
1	"Banga Vidya Prakashika" ...	Ditto ...	" 200	23rd and 24th October 1895.	
2	"Dainik-o-Samachar Chandrika" ...	Ditto ...	" 200	27th to 30th October 1895.	
3	"Samvad Prabhakar" ...	Ditto ...	" 500		
4	"Samvad Purnachandrodaya" ...	Ditto ...	" 200		
5	"Sulabh Dainik" ...	Ditto ...	" 1,000	24th to 26th and 29th 30th October 1895.	
HINDI.					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Ditto ...	" 800	24th October 1895.	
2	"Hindi Bangavasi" ...	Ditto ...	" 9,000	28th ditto.	
3	"Uchit Vakta" ...	Ditto ...	.....	
<i>Daily.</i>					
1	"Dainik Bharat Mitra" ...	Ditto ...	.....	23rd, 25th, 26th, 27th and 29th October 1895.	
PERSIAN.					
<i>Weekly.</i>					
1	"Hublul Mateen" ...	Ditto ...	.....	23rd October 1895.	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Ditto ...	About 400	24th ditto.	
2	"General and Gauharisafi" ...	Ditto ...	" 300	23rd ditto.	
BENGALI.					
<i>Fortnightly.</i>					
1	"Bankura Darpan" ...	Bankura ...	" 500		
2	"Ulubaria Darpan" ...	Ulubaria ...	" 298		
<i>Weekly.</i>					
1	"Burdwan Sanjivani" ...	Burdwan ...	350 to 400		
2	"Chinsura Vartavaha" ...	Chinsura ...	500	27th October 1895.	
3	"Darsak" ...	Ditto ...	.....	27th ditto.	
4	"Education Gazette" ...	Hooghly ...	754	25th ditto.	
BENGALI.					
<i>Monthly.</i>					
1	"Ghosak" ...	Khulna ...	350		
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	280	16th and 23rd October 1895.	
2	"Murshidabad Pratinidhi" ...	Berhampore ...	200		
3	"Pratikar" ...	Ditto ...	603	25th October 1895.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.	
URIYA.						
Monthly.						
ORISSA DIVISION.						
1	"Brahma" ...	Cuttack ...	.....		Only six copies have been issued since the paper was re- vived in January 1894. Some 300 copies of each issue are said to have been circulated, but no subscribers have been registered. This paper is said to have some circula- tion in the Division, but the number of subscribers could not be ascertained.
2	"Indradhanu" ...	Ditto ...	.....		
3	"Shikshabandhu" ...	Ditto ...	.....		
4	"Utkalprabha" ...	Mayurbhunj ...	.....	8	
Weekly.						
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	.....
2	"Samvad Vahika" ...	Balasore ...	190	12th September 1895.		
3	"Uriya and Navasamvad" ...	Ditto ...	309	11th ditto.		
4	"Utkal Dipika" ...	Cuttack ...	412	14th ditto.		
HINDI.						
Monthly.						
PATNA DIVISION.						
1	"Bihar Bandhu" ...	Bankipur ...	500	August and September 1895.		
Weekly.						
1	"Aryavarta" ...	Dinapur ...	1,000			
URDU.						
Weekly.						
1	"Akhbar-i-Al Punch" ...	Bankipur ...	500			
2	"Gaya Punch" ...	Gaya ...	400			
3	"Mehre Monawar" ...	Muzaffarpur ...	150			
BENGALI.						
Weekly.						
RAJSHAHI DIVISION.						
1	"Bagura Darpan" ...	Bogra ...	.....		
2	"Hindu Rangika" ...	Boalis, Rajshahi ...	283			
3	"Rangpur Diprakash" ...	Kakina, Rangpur ...	300			
HINDI.						
Monthly.						
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	150	.....	It is said that 550 copies of the paper are printed each month. Out of this number 150 copies are distributed among the subscri- bers, and the rest sold to the public at three pies per copy.
BENGALI.						
Fortnightly.						
1	"Kasipur Nivasi" ...	Kasipur, Barisal ...	280			
Weekly.						
1	"Charu Mihir" ...	Mymensingh ...	900	22nd October 1895.		
2	"Dacca Prakash" ...	Dacca ...	450	27th ditto.		
3	"Saraswat Patra" ...	Ditto ...	250			
4	"Vikrampur" ...	Lauhajangha, Dacca ..	500	24th ditto.		
ENGLISH AND BENGALI.						
Weekly.						
1	"Dacca Gazette" ...	Dacca ...	500			
BENGALI.						
Fortnightly.						
1	"Tripura Prakash" ...	Comilla ...	.....		
Weekly.						
1	"Sansodhini" ...	Chittagong ...	120			
BENGALI.						
Fortnightly.						
ASSAM.						
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		

I.—FOREIGN POLITICS.

The *Hitavadi* of the 25th October has the following:—

HITAVADI,
Oct. 25th, 1895.

The Amir's new attitude towards the British Government.

The British Government cannot openly find fault with the Amir, but neither can it place implicit confidence in him. Russian advance towards India is a standing source of alarm for the British Government. The Russians can manipulate Western firearms, and will not, like the Chitralis or Miranzais, be burnt like insects before British artillery. A fight with the Russians will be a fight with equals. These speculations are increasing the anxiety of the British Government.

The fact is that the English place no confidence in their subjects—in the people, that is, who will be most affected if the Russians conquer the country. Nay, the English Government is making that people discontented with British rule, by treating them with distrust, and by committing all sorts of oppression and injustice upon them. It will not allow the people of India to possess even the commonest arms and weapons. Indeed, the rigour of the Arms Act has become greater under Lord Elgin than it was under Lord Lytton. But while the people of India are being disarmed and are being ground down under heavy taxes, the Amir is paid an annual subsidy and is presented with arms. Fear of Russia is at the root of this policy of Afghan conciliation, which cannot but be characterised as ill-considered and unstatesmanlike. The English Government, however, has chosen to follow this crooked policy of re'ying upon external agencies, in preference to internal help, for its defence against Russian invasion. This policy of conciliating the Amir has been consistently followed since the time of Dost Muhammad. Money has been spent like water in order to secure the friendship of Abdur Rahman. He is presented with money and arms, he was invited to India and sumptuously entertained; and his son was taken to England at a large cost and was there honoured in every possible way. But, in spite of these demonstrations of friendship, the English do not appear to trust the Amir or to have got rid of its anxiety on Russia's account.

The object of the Chitral expedition was the subjugation of Umra Khan. Life and money were lavishly squandered in that expedition. But what was the result? At one time Umra was the friend of the English, and received from them presents of arms and money. Now he has lost everything on account of the English, and has taken shelter with the Amir in Cabul. Many people expected that the Amir would deliver up Umra to the British Government, but that expectation has been falsified. The Amir, the professed friend of England, has given shelter to England's enemy, and is treating him with every mark of respect. Nay, it is said that he has married his eldest son to Umra's daughter, and has thus contracted a relationship with the enemy of the British Government. The English Government is feeling the Amir's conduct in its heart of hearts, but cannot tell him anything plainly or openly. Not only has Umra Khan found favour with the Amir, but it is said that a *mulla*, who preached a *jehad* against the British Government, is also receiving favours at His Highness's hands. Who that takes note of all this can say that the friendship of the Amir and his friendly assurances can be trusted? Abdur well knows that his recent acts will not please the British Government; and when, knowing this, he has not desisted from them, his friendship cannot certainly last long.

The Government and the people of India are both filled with anxiety, but in very different ways. There is no sympathy between the Government and the people. If the Government of India had not at every step made a distinction between its European and Indian subjects; if instead of merely professing a policy of justice and equality, it had actually practised such a policy; if instead of governing India according to a policy of coercion and creating breaches between different Indian communities, it had, in a guileless manner and by a generous treatment of the subject people, endeavoured to win their loyalty, thousands of brave soldiers would have come forward, with Government's permission, to defend their hearth and home against foreign aggression, or die in the attempt. Such soldiers would have fought with greater enthusiasm than mercenary troops, making it impossible for a thousand

enemies like Russia to injure India, and the expenditure in the Military Department would have, at the same time, stood at a much lower figure. But Government has not chosen to follow such a wise policy, and the consequence is that neither the rulers nor the ruled know what peace of mind is.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 27th, 1895.

2. The *Dainik-o-Samachar Chandrika* of the 27th October contains the following:—

England in the Armenian affair.

The English papers have themselves admitted that the Armenians have been for a long time secretly preparing for a rebellion. We, too, have from time to time given hints to that effect. The Armenians plainly stated that even their death in a war against the sovereign power would benefit Armenia, because it would excite the sympathy of Europe, and at last enable Armenia to gain its freedom. When the Armenians made this statement in the English papers, it was the duty of the British Government to check them. But both the Liberals and the Conservatives were at that time in favour of a policy of encouraging Armenia against Turkey, and that policy is being still followed. It is England's incitement which has brought about the present difficulty. To overcome her troubles, Turkey has been obliged to take up a stern attitude. But England is still forcing Turkey's hands, and is throwing the blame of the situation entirely upon the Sultan's Ministers and officials. Steps are being taken to free Armenia from Turkish yoke. The Sultan is being brow-beaten, and troops and ships of war have been despatched to frighten him. Such is England's policy towards Turkey. It is a policy which only Englishmen can understand.

II.—HOME ADMINISTRATION.

(a)—Police.

MURSHIDABAD
HITAISHI,
Oct. 16th, 1895.

3. The *Murshidabad Hitaishi* of the 16th October says that a young man, a relative of one of the *amlu* of the Maharani Swarnamayi, was drowned in the Ganges, near Berhampore. The news spread like wildfire in the town, and reached the distant police-station of Gorabazar, but the nearest police-station—that of Sujaganj—was not roused from its lethargy. The attention of the police authorities should be drawn to the remissness of the Sujaganj police.

SOM PRAKASH,
Oct. 21st, 1895.

4. The *Som Prakash* of the 21st October complains of oppressions and inconveniences to which pilgrims were subjected at Kalighat on the 26th September last, the day of the *Mahastami Puja*. No pilgrim could see the goddess without bribing the police.

VIKRAMPUR,
Oct. 24th, 1895.

5. There is a rumour, says the *Vikrampur* of the 24th October, that on the night of the 27th September last, three men charged with theft made their escape from the lock-up attached to the Srinagar police-station, in the Dacca district, and have not up to this time been arrested. Thefts are already very rife within the jurisdiction of this thana, and in a very large number of cases neither the thieves nor the stolen things are traced. If, over and above this, thieves make their escape from the custody of the police, property will become perfectly insecure in this place. The Sub-Inspector in charge of the police-station is known to be an able officer; and if such things occur during his incumbency, what are people to look for under less able officers?

VIKRAMPUR.

Thieves and *gundas* in a village in the Dacca district.

6. The same paper draws the attention of the Subdivisional Officer of Munshiganj, in the Dacca district, to the lawless condition of Sridharkhola, within the jurisdiction of the Srinagar police-station, where neither the rich nor the poor consider their property and honour safe at the hands of thieves and *gundas*, who commit crimes in open daylight.

HITAVADI,
Oct. 26th, 1895.

7. The *Hitavadi* of the 25th October contradicts the rumour which it published some time ago to the effect that DeSouza of the Asansol rape case notoriety had been arrested at Ranchi. The rumour was published on the authority of the *Hope* and the *Amrita Bazar Patrika* newspapers. The man who was sent on behalf of the *Hitavadi* to learn from local enquiry whether DeSouza had been actually arrested, wrote from Purulia that

if the arrest had been actually made, the news would have been received by him long before.

8. A Bagnan correspondent of the *Sanjivani* of the 26th October writes

The Sub-Inspector of the Bagnan Police, in the Howrah district.

as follows:—

The Police Inspector of Ulubaria made but a nominal investigation into the charges brought against the Police Sub-Inspector of Bagnan. His investigation not having been satisfactory, Mr. Roberts, District Superintendent of Police, Howrah, made a personal inquiry into these charges. It has been repeatedly urged by the correspondents of the *Sanjivani* that the Howrah Police authorities cannot be safely entrusted with the duty of making an inquiry into the charges brought against one of their subordinates. It is not known whether the Inspector-General of Police has based any decision on the report of the District Superintendent of Police. If he has done so, he has done grave injustice to the Bagnan people. If the authorities are really inclined to bring the offending Police Sub-Inspector to task, let them first of all transfer him from Bagnan, and then entrust some just and impartial member of the personal staff of the Inspector-General with the duty of making an inquiry into his conduct. It is said that Mr. Roberts took down the deposition of certain witnesses in Bagnan. But he did not, most probably, think it necessary to inquire whether these witnesses had voluntarily come to give evidence, whether they had anything to do with the charges brought against the Police Sub-Inspector, and whether they were or were not tutored by the Bagnan Police. It is quite probable that the District Police Superintendent took these well-dressed witnesses for "gentlemen," but it is an open secret to the Bagnan people that these so-called witnesses were got hold of by the police after a hard house-to-house canvassing. The persecuted Meers were also brought before the Police Superintendent, and it is said that they did not mince matters, but made a clean breast of what they knew against the conduct of the Police Sub-Inspector. It is not, however, quite certain if their deposition was rightly interpreted to the Police Superintendent. The Police Sub-Inspector, it is said, was within hearing distance when their deposition was being taken down. It is alleged that the Bagnan Police Sub-Inspector collected presents for the Police Superintendent. It should be ascertained if this allegation is true. It is the Bagnan people's humble prayer to the Government that an enquiry be made in right earnest into the conduct of the Police Sub-Inspector of Bagnan and his myrmidons, whose tyranny and oppression are increasing day by day. Let justice be done to the Bagnan people, let a searching and impartial inquiry be made into the charges brought against the Bagnan Police, and let a reporter of the *Sanjivani* be allowed to be present on the occasion.

One word in conclusion to the Lieutenant-Governor. Let His Honour take pity on the poor, persecuted inhabitants of Bagnan. If the gates of Belvedere had not been guarded by sepoy with drawn swords, hundreds and thousands of people would have by this time entered the sacred precincts of his palace, and rent the sky with their loud lamentations. Will not the ruler of millions take pity on these persecuted people? Let him but order an open and impartial inquiry into the conduct of the Police Sub-Inspector of Bagnan, and the Bagnan people will be ready to prove their charges to the hilt.

9. The *Dacca Prakash* of the 27th October writes as follows:—

Mr. Orr, Police Superintendent of Dacca.

Man is so made that he cannot sit idle. He must be doing something, be it good or bad. It is the duty of a District Superintendent of Police to preserve the peace and to bring offenders to justice. But instead of attending, as he should, to this legitimate function of his, Mr. Orr, the District Superintendent of Police, Dacca, is repeatedly wounding Hindu feeling by interference with Hindu religious practices. Few murders are traced under Mr. Orr. Within a short time, two cases of violent death have taken place within a few hundred yards of the Police Superintendent's quarters, and both of them still remain untraced, though it is nearly a month since they took place. One of these deaths has, indeed, been pronounced suicide by the medical officer who held a *post-mortem* examination in the case. But it is curious that the man should have of all places chosen a prostitute's room for the purpose of hanging himself. We should not have felt it necessary to comment so severely on all this if Mr. Orr's activity had not taken so mischievous a direction.

SANJIVANI,
Oct. 26th, 1895.

DACCA PRAKASH,
Oct. 27th, 1895.

Every year the Hindus of Dacca spend the whole of the day and night following the *Bijaya Dasami* in fasting and *sankirtan*. They, for the most part, indulge in this practice within Hindu quarters, but in passing in procession from one Hindu quarter to another, they have necessarily to walk along public roads. But this *sankirtan* involves no idolatrous practices like image-worship, &c., and has never been objected to, any more than the tolling of church-bells or the Musalman call to prayer. In fact, this *sankirtan* causes disturbance to nobody, but its prohibition is a source of deep dissatisfaction to Hindus. The Hindus do not concern themselves in political questions, and they pay taxes to the best of their ability. But when an alien Government interferes with their religion, they hate it bitterly in their hearts. They do not, indeed, rise against their sovereign like European nations, but the fire of discontent burns constantly in their hearts, and as soon as another foreign people invades the country, they befriend that people. It was thus that the English could so easily acquire the dominion of Shiraj-ud-daula. There are also other instances in point.

We cannot understand why the officials should have any inclination to acts which loosen the foundations of the empire, and why they should not be checked by the authorities when they are guilty of any such act. No official is found to be punished for interfering with the people's religion. If the authorities had been in the habit of punishing officials guilty of this offence, Mr. Orr would not have ventured to interfere with the *sankirtan* of the Dacca people.

Mr. Orr also interfered with the Hindu religion in another way. At Dacca the images of the goddess Durga have always been carried at night to the river for consignment, to the accompaniment of music, fire-works and revels. Mr. Orr forbade all this too. The reason assigned by him for the prohibition is that the smell of fire-works is injurious to the health of the town, and that the sound of drums, &c., disturbs people's rest. It is, however, a notorious fact that fire-works are burnt during cholera epidemics with a view to purify the atmosphere. Again, if festivities far off on the river-breast disturb the rest of Englishmen, how is it that they permit the playing of bands and display of fire-works in the heart of the town? Very forcible reasons these for oppressing this meek people!

(b).—Working of the Courts.

DAINIK BHARAT
MITRA,
Oct. 23rd, 1895.

10. Referring to the trial of the Benares rioters, the *Dainik Bharat Mitra* of the 23rd October observes that, from the report of the proceedings, it appears that the police were to blame in the matter. A Civilian Magistrate is not likely to do justice in the case. The case should be tried by a special Commission composed of native gentlemen and police and military officers.

SULABH DAINIK,
Oct. 24th, 1895.

11. The *Sulabh Dainik* of the 24th October observes that the practice of allowing certain Deputy Magistrates to take down the deposition of witnesses in English is producing, in certain instances, evil consequences. Their translation of vernacular depositions is not always intelligible, and is often misleading. Here is an instance in point. A Deputy Magistrate of Khulna took down the deposition of witnesses in a certain case, in English. Some time after the case was settled, the deposition of the witnesses in this case was required in a civil suit, and a translation had to be made of the Deputy Magistrate's judgment in which the deposition was recorded in English. When the translation was read out to the witnesses they complained that they had never said what they had been made to say in the Deputy Magistrate's judgment. The practice of allowing Deputy Magistrates to take down depositions in English should be discontinued.

HITAVADI,
Oct. 25th, 1895.

12. The *Hitavadi* of the 25th October writes as follows:—
The present system of promotion in the Subordinate Judicial Service. The system on which promotions are made in the Subordinate Judicial Service clearly proves that there is no special reward for merit in this country. A meritorious Munsif may work as hard and efficiently as he likes, he will not get his reward until his turn for promotion comes. Promotion according to seniority, without the least regard to merit, is producing the most injurious effect on the administration of civil justice. Under the operation of this system many unworthy and incompetent officers, the disgrace of the Bench, have

risen to the grade of Subordinate Judges. Many officers, again, knowing that their promotion must come in due course, do not hesitate to dispense justice according to their personal whims and caprices. If a more reasonable system of promotion had prevailed, Munsifs like Babu Chandi Charan Sen could not certainly have been so anxious to clear off their files by decreeing every case in favour of the plaintiff, and would have thought it wiser to mend themselves. Babu Chandi Charan has gained a wide notoriety because he is stationed at a place like Alipore, but there is no doubt that there are many more Munsifs like him. Babu Gopal Chandra Banerji, 2nd Sub-Judge of Tippera, for instance, has risen to his present rank simply in virtue of the present promotion system. If promotion had been the reward of merit, it is doubtful whether Babu Gopal Chandra would ever have been promoted; nay, whether he would not long ago have been removed from the service altogether. It is his idiosyncrasy never to hear a case but to decree it in favour of the plaintiff. And he never takes long to give his judgment, however long a case may be. He does not like lengthy judgments, and in his judgments he never refers to the depositions of witnesses or to documents. Not unfrequently, also, he has his judgment ready written before the pleaders for the parties have finished their examination of witnesses. For, as soon as the pleaders have done, the Sub-Judge Babu pulls out of his box his written judgment in the case. Suitors in appeal cases, especially, are therefore in the utmost dread of this hakim, because, acting according to whim, he may reject any appeal on trivial grounds.

13. The same paper has heard it rumoured that Mr. Hassan, the present Mr. Hassan, Fourth Judge of the Calcutta Small Cause Court, has applied for permission to bring the peshkar and the interpreter of the Fifth Court into his own Court. The writer cannot vouch for the truth of the rumour. But if the rumour be correct, it should be enquired if Mr. Hassan has any secret motive in applying for permission to make this arrangement. Do not the peshkar and the interpreter in the Fourth Court know their work? It is hoped that the Lieutenant-Governor will ascertain Mr. Hassan's motive before sanctioning the arrangement.

HITAVADI,
Oct. 25th, 1895.

14. The same paper says that, though it has been settled in India that Mr. Budruddin Tyabjee as a Mr. Budruddin Tyabjee will be appointed to the Judge of the Bombay High Court. vacant Judgeship in the Bombay High Court, a rumour is current that Lord George Hamilton will not sanction this arrangement, but will send out a man of his own selection to fill up the vacancy. The Government of India has proposed to appoint Mr. Tyabjee, not as a matter of favour, but because Mr. Tyabjee is a man of rare ability, and is eminently fitted for the post. If the home authorities set aside the claims of such a man in order to provide for a European, the Queen's Proclamation will become a worthless document, and the people of India will be sorely pained.

HITAVADI.

15. In reference to the letter which appeared in the *Bengalee* newspaper, justifying Mr. Abdur Rahman's appointment to the Fifth Judgeship of the Calcutta Small Cause Court, the same paper writes as follows:—

HITAVADI.

Jadu Babu's retirement, and Mr. Rahman's appointment to his post in the Small Cause Court Judgeship. The correspondent says that Subordinate Judges become effete and incapacitated for work by the time they are appointed to the Small Cause Court. If such is the case, how, the Editor of the *Bengalee* very appropriately asks, did every Subordinate Judge who was so appointed earn a good name? Did any among them incur public censure for incapacity? Will any inexperienced Barrister make as efficient a Small Cause Court Judge as an old Subordinate Judge from the mufassal? The correspondent of the *Bengalee* says that Babu Jadunath, the last Judge, had to work hard in order to keep up his reputation as a Small Cause Court Judge. But what of that? Where is the judicial officer who has not to work hard? The man who summarily decrees or dismisses every case is not certainly the best judicial officer. Jadu Babu used to take great pains to arrive at just decisions, and the result was that his decisions were marked by an excellence which could be found in the decisions of few other judicial officers. So it is no dispraise of Jadu Babu that he took so much pains to do his work. The Chief Judge had occasionally to sit for Jadu Babu, but could he do Jadu Babu's work so well as Jadu Babu?

It is not true, as the correspondent of the *Bengalee* says, that Subordinate Judges do not possess a thorough knowledge of the laws which are

administered in the Presidency Small Cause Courts. If it had been so, every Subordinate Judge who has served in the Calcutta Small Cause Court would not have been found to have done his work with so much credit. Again, a majority of the cases which are instituted in the Small Cause Court, can be decided with the help of the Contract Act, and a knowledge of British mercantile law is necessary in only a small number of cases. But whatever knowledge of that law may be required for the trial of such cases, every Subordinate Judge can acquire it within a short time.

Again, if a Subordinate Judge cannot be a Presidency Small Cause Court Judge because he does not know British mercantile law, no more can a European, with his ignorance of Hindu law, manners and customs, become a District Judge. So, first exclude the European from the District Judgeship, and then talk of excluding the Native Subordinate Judge from the Small Cause Court Judgeship.

In connection with Mr. Rahman's appointment, the writer has heard something which is very serious. The writer's first information was that Jadu Babu retired owing to ill-health. But it now appears that it is not so. Jadu Babu was suffering from ill-health, and intended to apply for six months' leave on the expiration of the Durga Puja holidays. This somehow came to the knowledge of the Lieutenant-Governor, and taking advantage of the opportunity, His Honour, through his Chief Secretary, at once wrote to Mr. Handley, informing him that Jadu Babu's application for leave would not be granted, and telling him that if Jadu Babu was really in failing health, he should be asked to retire, because the Lieutenant-Governor was anxious, before he laid down the reins of his office, to appoint a *protégé* to Jadu Babu's post. This letter was, of course, intended to be a private communication. On receipt of it, the Chief Judge requested Jadu Babu to retire; and with his characteristic amiability, Jadu Babu yielded to the proposal, specially as he did not wish to stand in the Lieutenant-Governor's way.

Such glaring jobberies are not of frequent occurrence now-a-days. But should the ruler of a province, upon whom depends the weal and woe of millions of men, be swayed by such petty influences? Should he commit an act of such glaring injustice only in order to provide for a particular Barrister, only one among his millions of subjects? Little objection would have been taken to His Honour's action if the Judgeship had fallen vacant in the ordinary course of business, and he had given it to a *protégé*. But His Honour made a serious abuse of his power by compelling a worthy and meritorious servant of Government to retire before his time in order to make room, not for another Subordinate Judge, who ought to have got the post as a matter of right, but for somebody whom His Honour chose to nominate. Jobbery of this kind might be expected of a petty clerk, whose head has been turned by the possession of a very brief authority. If the Lieutenant-Governor of a province, a representative of Her Majesty, commits such jobbery, where is the difference between him and a petty clerk? Sir Charles Elliott ought to have at least remembered that such jobberies make the people lose their respect for British rule. It is hoped that the question of this appointment will be discussed in England and in the Bengal Council. The members of the Bengal Council ought not to forget their duty out of consideration for Mr. Rahman.

16. The *Banganivasi* of the 25th October has the following:—

BANGANIVASI,
Oct. 25th, 1895.

Rigorous administration of criminal justice.

It is growing to be a settled policy with a class of officials to punish the accused. These officials, high and low, seem to be possessed by one predominating idea—the idea of convicting and punishing accused persons brought to them for trial. Just as the rays of the sun emerging from one common centre spread in all directions and illuminate innumerable planets and satellites, so has this idea of convicting and punishing accused persons spread from the high officials to the low, and has now equally possessed them all. Innocent or guilty, an accused person should, according to this policy, be convicted and punished. In awarding punishments special care is taken to sentence accused persons to pay fines. The public exchequer must be filled by all means. The Government is sucking the very life-blood of the people in the shape of taxes, but its greed is not still satisfied. And the cry for more money is still heard. In the cases, however, in which the law does not provide for the infliction of pecuniary

punishment, the Magistrate satisfies himself with the infliction of a severe corporeal punishment upon the accused. We shall cite one, and only one, instance to give the reader an idea of the way justice is administered in these days.

Rastam Shaikh is an inhabitant of Narayanganj in the Dacca district. Some time ago he was prosecuted for causing hurt to a woman. Mr. Lucas, Deputy Magistrate of Narayanganj, tried the case. During the trial the complainant applied to the Deputy Magistrate for permission to withdraw the charge, but he rejected the application on the ground that the complainant, when requested by him to compound the case, refused to do so, and she must have been unlawfully influenced in applying for withdrawal at a later stage of the trial. The Deputy Magistrate, however, ordered the complainant to appear before him. Her deposition was then formally taken down. She said that she had not in any way been influenced by the defendant in applying for withdrawal. The Deputy Magistrate was not, however, satisfied. He declined to let the case to be withdrawn, convicted the defendant under section 323 of the Indian Penal Code, and sentenced him to rigorous imprisonment for one month. The defendant appealed to the Sessions Judge against the decision of the Deputy Magistrate, but the Sessions Judge made a wrong interpretation of the law and declined to interfere in the matter. Subsequently, on an appeal to the High Court, the defendant was acquitted.

Such instances of maladministration of justice could be multiplied. Few have the means to appeal to the High Court, and many innocent persons who fail to bring their case to the highest tribunal in the land have to rot in jail, simply to gratify the whims and caprices of the Magistrates.

But let us turn to the case under notice. From section 345 of the Criminal Procedure Code, it is quite clear that the offence with which Rastam Shaikh was charged is a compoundable one, and the complainant had therefore full liberty to withdraw the case. We do not think that the Deputy Magistrate was not aware of this. But that he still convicted the accused is simply owing to his knowing it for certain that there was no hope of promotion without satisfying his superior officers by showing a large percentage of convictions. Promotion in these days depends on the percentage of convictions. We cannot therefore blame the Deputy Magistrate alone in this matter. He must satisfy his superior officers. Nothing is more likely to lead or induce one to compromise one's principles than the fact of being another person's servant—nothing more humiliating and degrading than this. One would more willingly lose one's life than appointment. And it is no wonder that a Deputy Magistrate should sacrifice his conscience and his sense of justice for its sake. In fact, there is not in the whole world a more miserable person than the Deputy Magistrate. From the Lieutenant-Governor down to the Magistrate, every one seems to have the right to censure and find fault with him. He is severely taken to task if he cannot show a large *percentage* of convictions at the end of the year. At every step he is found fault with. Only the other day the Inspector-General of Police said in his report that the unpopularity of the police was attributable to the disinclination of the Deputy Magistrates to convict accused persons, or commit them for trial at the Sessions Courts. It is no wonder, therefore, that to save themselves from such accusations the Deputy Magistrates should convict prisoners right and left without sufficiently inquiring into their guilt.

It passes one's comprehension, however, why the officials should be so fond of conviction. It is not easy to divine their motive. Do they think that severe punishment is calculated to reform a person and make him a model of virtue? We have no objection to the guilty being punished, but we are by no means sure that punishment is in any way calculated to reform criminals, or to serve as a lesson to others and deter them from committing crime. Crime is increasing in spite of severe punishments. If the Government is really inclined to reform criminals, let it first reform their morals by instilling into their hearts principles of virtue. Severe punishment is more likely to degrade and demoralise criminals than to reform them. A person who has been once lodged in jail comes out of it a changed man—changed for the worse. A criminal comes out of the jail a hardened criminal.

SULABH DAINIK,
Oct. 25th, 1895.

17. The *Sulabh Dainik* of the 25th October writes as follows:—

Rigorous administration of the law. Mr. Lucas is the Deputy Magistrate of Narayan-ganj, in the Dacca district. One Rastam Shaikh was charged before him with causing simple hurt to a woman. When the anger of the complainant cooled down, she applied to the Magistrate for permission to withdraw her charge. But the Magistrate did not entertain her application, convicted the accused and sentenced him to rigorous imprisonment for one month. The High Court, on appeal, quashed the sentence passed by the lower Court, and acquitted the defendant, with the remark that the Deputy Magistrate did not act rightly in convicting the accused.

The question that now naturally arises in our mind is, "Does not the Deputy Magistrate know the law?" Is he not aware of the existence of the section of the Criminal Procedure Code which gives a list of offences which are compoundable? If he is, how did he dare disregard the law? Now that Mr. Lucas is censured by the High Court, will the Lieutenant-Governor teach him a lesson, or will he, as is his wont, promote him for his fault? This is not, it should be remembered, the first wrong act that Mr. Lucas has committed. But is he likely to be ever censured for the wrongs he has committed times without number? The present Lieutenant-Governor has given the Civilians great indulgence, and it is no wonder that they should disregard the law. But Mr. Lucas is not a Civilian. Will he, too, be considered to be above law?

The administration of criminal justice in the mufassal has become contaminated at its source, and it is not likely to be improved without the separation of the judicial from the executive function. In the mufassal a large number of the criminal prosecutions are due to spite. The leading villagers are generally in league with the police, and whenever they are offended with anybody in the village, they set the police machinery in motion and thereby try to ruin their antagonist. The Magistrates in these days have become fond of convictions, and as soon as a person is marked as the "accused," he is almost sure to be punished. This state of things should no longer be tolerated.

In countries like England a person who has committed an offence for the first time is dismissed with a warning. The Hindu law of jurisprudence says that the first commission of an offence is pardonable. But in India under the British rule men are punished heavily for the first offence. A man who is once sent to jail returns from it a hardened criminal. Punishment thus demoralises a man more frequently than it reforms him. And for this the system of administering justice is to blame.

Magistrates like Mr. Lucas deserve some punishment. There are many Lucases in the mufassal, and if some of them are not taken to task, their number will go on increasing. If the Lieutenant-Governor does not take Mr. Lucas to task, he will give one more proof of his partiality for convicting Magistrates.

The present system of the administration of justice requires a mending. If this state of things is allowed to continue, there will be universal discontent among the people. That contingency should be averted by all means.

18. The *Dacca Prakash* of the 27th October writes as follows:—

DACCA PRAKASH,
Oct. 27th, 1895.

Mr. Beatson Bell at Dacca.

Debendra Singha, who is a peon of the Dacca Collectorate, went to a local bank to deposit some Collectorate money, but in spite of his earnest and repeated solicitations, one Madan Poddar of that bank did not take his money, but went on transacting business with other people. Debendra protested against this, at which the poddar treated him to abusive expressions and threatened him with shoe-beating. At any rate, such is the charge that has been instituted by Debendra against the poddar. Mr. Beatson Bell told Debendra to compromise the case. Debendra urged that he had been grossly insulted, that the poddar had obstructed public business by keeping him waiting, and that he had had to spend money in instituting the case, and he prayed the Magistrate to do justice to him. Mr. Bell thereupon said—"Lay aside for the present your official badge; you will be reinstated in your post if you win your case." The case was to be heard on the following day before Mr. Stephen. Seeing Debendra again in Court on the following day, Mr. Bell got very angry and straightway dismissed

him. This act of Mr. Bell displeased the whole Court. The Dacca people are also dissatisfied with Mr. Bell for refusing them a pass for making *sankirtan* day and night. Some other trifling acts of his have also displeased the Dacca public. We were very glad to get a generous man like him for our Magistrate, and we are very sorry to hear these complaints against him.

(d)—Education.

19. The *Sulabh Dainik* of the 24th October says that the rules of Dr.

Dr. Bomford's rules.

Bomford, proposing to expel from his College students who fail to pass class examinations, have been slightly modified by Sir Alfred Croft. Dr. Bomford proposed to expel plucked students at once, and without giving them a second chance. But Sir Alfred proposes to give them a second chance before they are expelled. The rules have been submitted to the Lieutenant-Governor in this modified form for his consideration, and it is expected that His Honour will do justice in the matter. It is well known that no circular issued by the Principal of a College can have any force, if it is not sanctioned by the Director of Public Instruction. Why did not Sir Alfred reject Dr. Bomford's proposal instead of trying to modify it in a way which does not take the sting away from it? Is it because he must uphold the decision of a countryman, however wrong it may be? Or, is it because he does not like to trouble himself about a matter which concerns the natives alone and not the Europeans? But justice has its day, and before the august tribunal of God there is no distinction of creed or colour, and justice is meted out to all without any respect or favour being shown to rank, position and nationality.

SULABH DAINIK,
Oct. 24th, 1895.

20. A correspondent of the *Samay* of the 25th October writes as follows:—

Babu Hara Prasad Sastri's History of India in English.

The criticism which appeared in the newspapers, pointing out errors in Pandit Hara Prasad Sastri's English History of India, made us extremely anxious to have a look at the work. But we were sorry that we could not by any means procure a copy. In talking over the matter with one of our friends who is an author, he said:—"You need not be anxious on that account. Babu Hara Prasad belongs to the clique headed by Rai Radhika Prasanna Mukerji, Bahadur, Inspector of Schools, Presidency Circle. They have patrons in many European officials, and they have the support of Sir Alfred Croft. Mr. Furrell was paid for revising Babu Hara Prasad's book, and he will support it as a matter of course. If there be any really insuperable difficulty, the book will have a list of errata (mere typographical errors) attached to it, and any mistakes that may be pointed out will be set down, not as historical errors, but as simple grammatical mistakes. The book is sure to be appointed as a text-book. There is not the least doubt about that. And you can then read it. Wait a little and see." My friend's words at first struck me dumb, but I soon thought to myself that they must be exaggerations. And so I said—"Do you think that we are living in the country of the Mags and not under English rule? Do you think that such injustice is now possible in this country?"

SAMAY,
Oct. 25th, 1895.

Friend.—There are not so many instances of deliberate injustice in the country of the Mags as there are in this country. The reason why the Mags do injustice is that they commit errors of judgment. The cause of injustice in this country is to be found in excessive cunning, astuteness and cliqueism.

The writer.—Will Babu Hara Prasad, after the exposure of his mistakes in the newspapers, be willing to get his book prescribed as a text-book? And will not those mistakes be brought to the notice of the authorities by the Translator?

Friend.—If Babu Hara Prasad had really had a feeling of shame or fear of public censure, he would not have immediately, on his appointment to the Central Text-Book Committee, got his *Bharat Mahila*, a book which is perfectly unfit to be placed in the hands of students, inserted in the Committee's list of text-books.

The writer.—Why is his *Bharat Mahila* unfit to be a text-book for boys?

Friend.—Do you not know that too? Babu Hara Prasad wrote his *Bharat Mahila* in order to get the prize offered by the Maharaja Holkar for the best essay on the subject treated of in that book. The book treats of Indian women.

Its language is faulty, and there are obscene passages in it. Quotations from Sanskrit writers are also freely given. Now, Sanskrit is not taught to the candidates for the Vernacular Scholarship Examination. And yet the *Bharat Mahila*, which labours under the disadvantage of abounding in Sanskrit quotations, and is also an objectionable book on the ground of its faulty and occasionally obscene language and high price, was fixed as a text-book simply because the author was a member of Rai Radhika Prasanna Bahadur's clique. It is therefore certain that Babu Hara Prasad's history, though it is disfigured by a thousand defects, will, thanks to the efforts of the Rai Bahadur's clique and the author's astuteness and knack of flattering the officials, be fixed as a text-book. Then, as to whether the errors in that history pointed out in the newspapers will be brought to the notice of the authorities by the Translator, there is great doubt about that. Certain newspapers noticed the errors in *Bharat Mahila* when that book found a place in the Central Text-book Committee's list, but were those criticisms translated? Even when such things are translated, are they translated correctly and faithfully? And supposing translations are made, and made correctly, does Government care to see the faults of the Education Department? The other day the *Samay* newspaper noticed the case of an Inspecting Pandit, a debauched fellow, who sent a report of a pathshala inspection, drew his pay and travelling allowance, and misappropriated the rewards due to gurus, though he had all the while kept himself in his lodgings and made no inspections. The matter was enquired into by a Sub-Inspector and a Deputy Inspector and reported to the superior authorities, and yet the offending Pandit escaped with impunity. The fact is, the authorities like to see the whole Education Department go to the dogs. Sir Alfred Croft is the sovereign of this department, and Rai Radhika Prasanna Mukherji Bahadur is his favourite Prime Minister. Consequently nobody finds it possible to get a redress of the wrongs which are committed by the clique headed by the latter. Dr. Martin was able to become the Director of Public Instruction, but was not able to get the Rai Bahadur transferred and become Inspector of Schools, Presidency Circle, in his place. The *Englishman* of the 18th July last made strictures on the Rai Bahadur, but has any notice been taken of the matter? Babu Chunder Nath Bose was not formerly a member of this clique, but he has now been induced to join it. He is the Translator to Government. As his translations are not given to the public, the latter are not in a position to say how his work is performed.

PRATIKAR,
Oct. 25th, 1895.

21. The *Pratihar* of the 25th October says that, according to official reports, primary education is ever on the progress. But those who are acquainted with the real condition of that education cannot help thinking otherwise. There are pathshalas in every village, and an adequate staff of Inspectors and annual examinations. The subjects included in the primary education curriculum are all taught. But all this notwithstanding, the recipients of primary education are not found to learn anything. The pathshalas are mainly intended for the boys of the agricultural classes. At any rate, they were originally designed for such boys. But few boys of this class are found to pass the Primary Examination. If the object of Government is to educate the sons of the cultivators, what is the good of laying before them translations of English books treating of Geology, Botany and Physiology? Is it not absurd to teach those whose occupation will involve constant exposure to the sun, that such exposure is injurious to health? What is the good of making those who will never have occasion to go out of their village get up long lists of islands in the Atlantic? It is idle to think of making those who cannot remember the names of their own grandfathers get by heart the names of the descendants of Aurangzebe and Charles II. The only useful education for the sons of the cultivators is a practical education. A liberal education does indeed enlarge the mind, but why attempt to impart it to cultivators' sons when scarcely one in a thousand among them is found in any way to profit by it? People are unwilling to send their sons to pathshalas, because they see that such education is injurious to them instead of being profitable. The pathshala gurus are also too ill-educated to be able to teach satisfactorily the subjects which they are required to teach.

Middle education, too, is daily deteriorating. The middle English and the middle vernacular schools are the only places to which middle class parents can

send their children for education. The number of higher class English schools in the villages is very few, and very few parents can afford to have their sons educated in towns. But these middle schools are daily diminishing in number. Some time ago high education was the rage, and with a view to win the recognition of Government, rich people converted the middle schools in their villages into higher class English schools. But now that Government is opposed to high education, those schools are being abolished outright instead of being reduced to their former status. Another cause of the deterioration of middle education is that it is not found to pay. One who has not passed the Entrance Examination is not now-a-days admitted to any office even as an apprentice. This is creating a distaste for that education. Those villagers therefore who are tolerably well off remove their sons to distant places for the sake of their education. Any boy in a middle school who is found to make good progress is also forthwith removed to an Entrance school. Middle education is therefore producing, in the case of the boys of the lower classes, all the evils of a little learning without improving their material condition. The deterioration of middle education is an evil to the middle classes, but it is an evil which it seems hopeless to remedy. Distaste for education cannot, however, fail to produce very bad results.

22. Referring to the proposal made by Government about imparting agricultural instruction to the boys of the primary schools, the *Sanjivani* of the 26th October observes

Agricultural education.

that the imparting of mere book knowledge will be of no value. Model agricultural farms should be opened in connection with these schools so that boys may receive a practical training in agriculture.

SANJIVANI,
Oct. 26th, 1895.

23. The same paper also observes that the Director of Public Instruction has slightly modified Dr. Bomford's rules about the expulsion of students who fail to pass class examinations. Sir Alfred Croft's rule is that a student

Dr. Bomford's rules as modified
by Sir Alfred Croft.

who fails to pass his class examination for two successive years shall be expelled. But this does not in any way improve matters in this respect. The Medical College students have to pass a *viva-voce* examination, in which different students have to answer different sets of questions not necessarily of the same type or standard of difficulty. Some of them are easy and some stiff. This examination is something like a lottery, and success in it is a matter of chance. Meritorious students have not unfrequently been seen to fail to pass this examination for successive years. The new rules will serve to drive away from the College students whose merit is unquestionable. It is to be hoped that Sir Charles Elliott will not on the eve of his retirement allow such a tyranny to be committed. He is well known for his sympathy with the student community, and he will not, it is earnestly expected, do them injustice.

SANJIVANI.

24. The *Hitaishi* of the 29th October has the following:—

Missionary girls' schools.

Though India is greatly indebted to Christian missionaries for the spread of English education, it must be admitted that their girls' schools are doing incalculable harm to the sex in this country. It will be stretching the point too far to say that the girls who are sent to the missionary schools become Christians or are even christianized. The real mischief that is done to them is that, between the Christian teachings which they receive at school and the worship of gods and goddesses which they see at home, these girls fail to receive any firm religious principles in their tender years, and it becomes difficult to remedy the evil in after life. It is therefore the same with the educated girls of India as it is with the educated boys. Both are growing up devoid of sound religious principles. The evil has become most prominent in Calcutta and its suburbs and in the important districts in which numerous missionary schools have been established.

HITAISHI,
Oct. 29th, 1895.

The writer is, for these reasons, glad to find that a counter movement has been set on foot. Mataji, a Hindu female ascetic, has realized the situation, and has established a Hindu girls' school, named the Mahakali pathsala. The institution was started in a house in Calcutta belonging to the Maharani Swarnamayi, and has been recently removed to Chorebagan. A branch Mahakali pathsala has also been established at Aliritola, through the exertions of the residents of that quarter. Babu Rasbihari Basak, B.L., the Assistant

Secretary of the branch pathshala, has sent the writer a long letter regarding it, which has to be held over this week for want of space. It is hoped that the school will receive encouragement at the hands of the public, and that every Hindu will exert himself to establish similar schools in every quarter of the city.

(c)—*Local Self-Government and Municipal Administration.*

HITAVADI,
Oct. 25th, 1895.

25. A correspondent of the *Hitavadi* of the 25th October, writing from Dakhin Shahbazzpur, in the Backergunge district, complains that though the road and public works cesses have been realised in that island subdivision since the institution of those cesses, not a hundredth part of the money so realised has been spent upon roads or public works of any kind. Whenever the authorities are moved, they reply that it will be waste of money to construct roads, bridges, &c., in an island where the processes of alluvion and diluvion are constantly at work. If so, why should road and public works cesses be realised from the residents of the island?

HITAVADI.

26. A correspondent of the same paper complains that only two boats are kept at an important ferry ghat like the Megha ferry ghat in Kushtia in the Nadia district, and that only two boys of twelve or thirteen are left in charge of the ferry. This is unsafe for passengers, because the river Gauri has a strong current in it.

HITAVADI.

27. The same paper would be glad to see Babu Nilambar Mukharji in the post of Vice Chairman of the Calcutta Municipality, but if the operation of the 55 years' rule stand in his way, as he wants only a few years of that age limit, the fittest man for the post would be Babu Nagendra Nath Ghosh, Editor of the *Indian Nation*. No one who will have tact, character and learning in the Vice-Chairman will oppose Babu Nagendra Nath's candidature. According to the *Indian Mirror*, Babu Priyanath Mallik, a pleader of Alipore, is a candidate for the Vice-Chairmanship. At one time Priya Babu had a good practice in the Alipore Criminal Court, but he has lost that practice. It will be remembered that on one occasion he was charged with abetting false personation in connection with a municipal affair, and escaped conviction only through the mercy of the prosecutors and by resigning his Commissionership of the Alipore Municipality. On another occasion, as Commissioner of the same municipality, he was charged with receiving commission from a contractor or *thikadar*. If Priya Babu withdraws his candidature, the writer will not make revelations regarding his private character; otherwise he will be forced to make those revelations.

BANGAVASI,
Oct. 26th, 1895.

28. Here is an instance, says the *Bangavasi* of the 26th October, to give one an idea of the so-called blessings of local self-government. The Commissioner of the Patna Division required the Chapra Municipality to appoint a pail assessor and increase its income by raising the rate of municipal taxation. The Municipal Commissioners of Chapra did not agree to this proposal, and for this fault they have been censured by the Divisional Commissioner. It is said that the present Chairman of the municipality and his predecessors used to help the municipality with loans of money from their own pockets. But this did not satisfy Mr. Forbes. This ought to serve as a lesson to the admirers of the so-called local self-government. They have been taught such lessons before this, but hollow honour has always stood in the way of their taking these lessons to heart.

SANJIVANI,
Oct. 26th, 1895.

29. A Bankipore correspondent of the *Sanjivani* of the 26th October says that the sanitary condition of the town is most unsatisfactory. In the opinion of the Bankipore people, as well as of those who come to visit the place, this Bihar town is the dirtiest possible place in the country. The streets are never watered, and the heavy traffic raises clouds of dust. The drains are never flushed, and they emit a sickening stench which might drive one mad. The municipal regulations prohibit the use of well privies; still such privies are being used by many families. No epidemic of cholera broke out this year, but fever is violently

raging in the town. There is no hope of reform under the administration of the present Musalman Vice-Chairman.

30. The same paper also observes that Mr. Forbes, Commissioner of the Patna Division, has recommended that the Chapra Municipality should be deprived of the right of electing a Chairman. The income of the Chapra Municipality is very small—so small that it cannot meet the expenses incurred in improving the sanitary condition of the town. The Chairmen have from time to time helped the municipality with loans of money in order to allow it to meet urgently necessary expenses on the head of sanitation. This did not satisfy Mr. Forbes, and he asked the municipality to appoint a paid assessor in order to increase its income by raising the rates and taxes. The Commissioners, however, did not agree to Mr. Forbes' proposal. And this is the fault for which they must pay a penalty. What is local self-government worth, if municipalities are thus to be at the mercy of despotic officials?

SANJIVANI.
Oct. 26th, 1895.

31. The *Sulabh Dainik* of the 29th October says that the tank which has been excavated in Satkhira town, in the Khulna district, at a cost of Rs. 1,100, being excavated in a site which at one time was used as a Muhammadan graveyard, has been of no use to the rate-payers, because neither Hindus nor Musalmans drink its water. Even animals cannot drink water in this tank. If the municipality did not know before it purchased the site that it had been a graveyard, why did it not stop the work of excavation when one or two graves were discovered? The money has been simply wasted, and who is responsible for this? Is it true that the Municipal Commissioners made *benami* purchases of the bamboos which grew on the site of the tank, at a trifling price? If there were no purchasers at Satkhira, why were not the bamboos sent down to Calcutta, where they would have fetched a good price?

The writer has also heard a complaint against the Satkhira Local Board, to the effect that with Board's money *benami* contractors purchase gold and pay off debts due to goldsmiths.

SULABH DAINIK,
Oct. 29th, 1895.

(f)—Questions affecting the land.

32. The *Charu Mihir* of the 22nd October has the following:—

The zamindars' amla. The number of educated men among the zamindar community of Bengal is daily increasing. Year after year an increasing number of the scions of zamindar families are gaining University degrees, and are thus imposing upon themselves the responsibilities of education in addition to those attaching to their position as men of wealth. It is the object of the present article not to discuss whether the educated zamindars are fully discharging every duty attaching to their position, but to refer only to one responsibility which they have systematically neglected to discharge.

CHARU MIHIR,
Oct. 22nd, 1895.

The zamindars' amla occupy a respectable position in society, but their pay is quite incommensurate with their social position. To earn a decent livelihood, these men, therefore, never hesitate to extort money from the raiyats. It is not for the writer to say whether the zamindars purposely pay poor salaries to their amla because they know that they would eke out their inadequate pay by extortions from the raiyats. But, as a matter of fact, many zamindars keep in their service poorly-paid amla who have not a grain of conscience in them. The writer also knows of zamindars who do not themselves pay any salary to their amla, but leave them entirely to shift for themselves at the cost of their raiyats. The object with which the services of such men are entertained is mainly to concoct false evidence against raiyats.

Most zamindars now spend their youth in Calcutta. And the absence of their masters gives the amla excellent opportunities of committing oppressions upon raiyats. Some zamindars very wisely, as they think, appoint retired servants of Government as managers of their estates. But there is not much to be said generally in favour of this practice. A Government pensioner is a superannuated man who cannot be expected to be equal to the arduous work of zamindari management, and he is, besides, a man not possessed of zamindari

experience. It is true such men make good counsellors. But for efficient zamindari work, wisdom must be combined with energy and experience. And where there is such wisdom, how many zamindars follow its guidance? The zamindars ought to take into their service young, educated and energetic men on liberal salaries and train them to zamindari work. The Zamindari Panchayet in Calcutta at one time promised to take up the question, but it has as yet done nothing in the matter.

The oppressions committed by zamindars' amla are one source of popular discontent in this province. That a Government which never allows the smallest matter to escape its notice does not know of these oppressions and is ignorant of their cause, does not lie within the range of probability. The time may shortly come when it will have to bestir itself in the matter and request the zamindars to improve the *status* of their amla. The employment of the educated is a sore question with Government, and will not Government's anxiety on this account be to a certain extent allayed if the zamindar's cutcherry becomes a new field of employment for educated men? It is to be hoped that the zamindars will, of their own motion, turn their attention to the question of their amla's pay.

BANGANIVASI,
Oct. 25th, 1895.

33. The *Banganivasi* of the 25th October has the following in an article on the Bengal zamindar:—

Condition of the Bengal raiyat.

The Decennial Settlement gave way in course of time to the Permanent Settlement, but the position of the raiyat remained unchanged. The zamindar began to enhance the rent more and more, and the Government could not check him, as it had recognized him as the absolute proprietor of the soil, the claim of the State beginning and ending with demanding a specified share of the land revenue. The result was that while the Government got only one anna per bigha of land, the zamindar extorted from the raiyat four annas, eight annas, and in some places even a rupee, for every bigha. The zamindar thus safely levied from the raiyat ten or twenty times the amount he had to deposit at the Collectorate as land revenue. The zamindar began to flourish at the cost of the raiyat, but the Government remained indifferent, as it was not allowed by the law to demand more than an anna per bigha of land as its share of the rent. The law regarded the proprietorship in the land as vested in the zamindar. The zamindar was allowed to do whatever he pleased with the land, and he could not be forced to respect the raiyats' indubitable right in it.

In 1885 the Bengal Tenancy Act was passed with a view to promote the welfare of the raiyat and to place the relation between the landlord and the tenant on a more sound and equitable footing. This Act is no doubt calculated to promote the welfare of the Bengal peasantry, but it cannot be properly worked, and it may be said to have become almost a dead letter. The raiyat is weak, the zamindar is strong, and it is the weak that has always to go to the wall. The Bengal Tenancy Act has, therefore, in no way improved the condition of the Bengal peasantry. The landlord is still the lord of all he surveys, and he is even now as freely sucking the life-blood of the raiyat as he used to do before. The raiyat is even now not the master of his own property. He has no proprietorship in the land. And the lion's share of what he produces is still taken by the zamindar.

But the question is, cannot the Government impose some obligation on the zamindar, an obligation, that is, to promote the welfare of the raiyat? Cannot the Government give the raiyat a joint-proprietorship in the land by prohibiting the zamindar from enhancing the rent except in certain specified cases only? So long the raiyat's proprietorship in the land is not established, his condition will not change for the better. He will be gradually impoverished, and his impoverishment will stand in the way of the Government realizing its land revenue. It is the raiyat who pays the tax, and if he is not able to pay, where will the zamindar find the wherewithal to pay the Government revenue?

SANJIVANI,
Oct. 26th, 1895.

34. The *Sanjivani* of the 26th October supports Mr. Toynbee's proposal relating to the establishment of Government agricultural banks in the country. Carried into effect,

Agricultural banks.

the proposal will save the poor Indian agriculturists from the hands of the blood-sucking money-lender.

35. The *Dainik-o-Samachar Chandrika* of the 30th October cannot see how Babu Kalidas Roy, zamindar of Narail, and his son are to blame if they only settle differences between their raiyats in connection with debts or assaults without exacting fines or committing any oppression. Mr. Westmacott has done a wrong thing if he has blamed these zamindars only for settling such differences between their raiyats. The country is being ruined only because differences are not now settled in the way in which they were formerly settled.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 30th, 1895.

(g)—*Railways and communications, including canals and irrigation.*

36. A correspondent of the *Samay* of the 25th October complains that the platform in the Halisahar station on the Eastern Bengal State Railway is low, and is consequently a source of great inconvenience to women, old men, and milkmen with their *banks*. The railway authorities should remove this inconvenience by raising the platform.

SAMAY,
Oct. 25th, 1895.

37. A number of correspondents who were coming to Calcutta from Kalna on the 1st October last by Messrs. Hoare, Miller and Company's steamer *Bijayá*, writing in the *Hitavadi* of the 25th October, complain of the inadequate accommodation on the steamer for second class female passengers. The day was a rainy one, and only a small portion of the first deck was enclosed by a thick screen for those passengers; but they had no benches to sit upon, nor were they accommodated with a water closet. There were in all thirty-five female passengers in this class, and it is easier to guess than to describe their sufferings on the journey. One gentleman had with him his family consisting of nine members, and he requested the booking clerk to let his family be accommodated in the first class as there was no room in the second class. This the booking clerk refused to do, and the gentleman had no alternative but to purchase first-class tickets for his whole family.

HITAVADI,
Oct. 25th, 1895.

38. The *Sulabh Dainik* of the 25th October observes that no beast is more terrible than the European beast in human shape. Witness, for instance, the case of Sukarmani and Rajabala. Here is another instance. At the Asansol railway station a European of fifty-eight is alleged to have committed rape on the person of an old native woman of sixty who had asked some alms from him. What is the British Government for if it cannot protect the life and honour of the people? Cases of assault on the chastity of women at railway stations have become very frequent of late, and it is necessary that they should be put down with a high hand.

SULABH DAINIK,
Oct. 25th, 1895.

(h)—*General.*

39. The *Charu Mihir* of the 22nd October says that instead of passing a law placing restrictions on the sale of poisons, Government is just now considering the advisability of restricting their sale by putting the needful powers in the hands of the police. But the police will use their new power only to open out a fresh source of income for themselves.

CHARU MIHIR,
Oct. 22nd, 1895.

40. The *Dainik Bharat Mitra* of the 25th October says that the Lieutenant-Governor's partiality towards Musalmans is patent from the fact that he instructed Commissioners of Divisions to embody in their Administration Reports facts and figures showing how the Musalmans stand in respect to their employment in the public service. From these reports it appears that officials are sometimes obliged, much against their will, to employ Musalmans in the public service even when they are not qualified for it. If Sir Charles Elliott is so very favourably disposed towards the Musalmans, why does he not allow them to fill some of the posts now monopolised by Europeans?

DAINIK BHARAT
MITRA,
Oct. 25th, 1895.

41. The *Hitavadi* of the 25th October complains of the manner in which the income-tax is assessed, not in the far-off mufassal, but in the metropolis itself, and requests Sir

HITAVADI,
Oct. 25th, 1895.

Charles Elliott, before he lays down the reins of office, to reform the method of its assessment.

The law exempts all persons with an annual income of less than five hundred rupees. But the writer has reason to believe that a large number of such persons are assessed to the tax, because the assessors' prospects in the service depend upon the amount of revenue they bring to Government, and also because there is no impartial officer to check their work. Objections made against assessments are most perfunctorily disposed of. The officer whose duty it is to hear these objections in the Calcutta Collectorate asks the objector to produce his account-books, and if no such books can be produced, most poor people in this country keeping no regular accounts of their small income and expenditure, the objection is dismissed, but without any enquiry being made as to the information upon which the assessor based his assessment. Rough account-books are not accepted in evidence. The administration of the income-tax office in Calcutta does not seem to be wholly sound. Objectors are told to attend the office at 10 A.M., but the office Babus begin to drop in one by one after eleven o'clock, and then they must have a smoke and some gossiping among themselves before they hear objections. It often happens that after waiting from 10 A.M. to 5 P.M., an objector is told to attend on another date.

If Government is minded to set matters right, it has only to count up the number of objections which are every year filed in the office.

HITAVADI,
Oct. 25th, 1895.

42. The same paper has heard a talk about a Cooly Commission at the joint requisition of the Chamber of Commerce, acting on behalf of the tea-planters, and the well wishers of

A Cooly Commission.

the coolies. The appointment of such a Commission will be of immense benefit to the country, if it impartially enquires into the methods of cooly recruitment and the disadvantages under which the tea-planters at present labour, and suggests means for preventing all unjust oppression of coolies. The system of cooly supply as at present worked is hardly less reprehensible than the slave trade. It is to be hoped that if a Commission is appointed, it will make its enquiries publicly.

HITAVADI.

43. The same paper will be thankful to Government if it can effectually prevent accidents during hunting excursions by Europeans. Government has proposed to warn

The hunting circular.

European hunters (1) not to trespass upon fields of corn, (2) not to kill peacocks and other birds and beasts which are held sacred by any sect or community, (3) not to kill domesticated animals like dogs and pigs, and (4) not to hunt near dwelling-places, or Hindu temples or Musalman masjids. Mere warning, however, without punishment will do no good.

HITAVADI.

44. The same paper quotes the following from the *Sulabh Dainik* :—

Appointments to clerkships in the Simla offices.

It is rumoured that the heads of offices in Simla are filling the vacancies in their offices with their relatives who have neither passed the clerkship examination nor are in any way fit for the posts to which they are appointed. When the higher grade examination was abolished last year, the writer said that harm would result from the abolition. And if, as is now reported, the lower grade examination too is abolished, the Head Assistant Babus will have a very merry time of it.

BANGAVASI,
Oct. 26th, 1895.

45. In their annual Administration Reports observes the *Bangavasi* of the 26th October, the Commissioners of Divisions have, as instructed by Sir Charles Elliott, given an account showing the number of Musalmans employed in the public service in each Division. From this account it is quite clear that the Government takes special care to employ Musalmans in the public service. It is no doubt a matter of gratification that the Government is mindful of the welfare of its Musalman subjects. Under the British rule the Hindus and the Musalmans are placed on the same footing—their interests may be said to be hanging by the same thread. Under these circumstances, the promotion of the Musalman's welfare is an object of gratification to the Hindu. The Hindu is not, and ought not to be jealous of the welfare of his Musalman brother. Those who try to make the Musalman's welfare an apple of discord between the two communities are ill-advised. Let the welfare of the Musalmans be promoted by all means.

Government patronage of the Musalman community.

46. Referring to the strictures passed by Mr. Westmacott on Messrs.

Mr. Westmacott on two native
Civilians.

K. G. Gupta and B. N. De, the same paper observes that the strictures are utterly groundless, and it is strange that the Lieutenant-Governor allowed them to spoil the pages of an official report. The distinction between the Native and the European Civilian is quite patent from this. There will never be equality between the Native and the European, and the latter will always try to maintain an invidious distinction between himself and the native.

BANGAYARI,
Oct. 26th, 1895.

47. The *Dainik-o-Samachar Chandrika* of the 28th October has the following:—

Administrative difficulty created
by Government's favouritism to-
wards Musalmans.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 28th, 1895.

It has well nigh become a settled policy with the Government to please the Musalmans and keep them in humour. In Hindu-Musalman quarrels the whole blame is laid at the door of the Hindus, and the officials are found bent upon punishing the Hindus and the Hindus alone. The Hindu-Musalman quarrels generally take place on the occasion of the killing of cows by the Musalmans. But strange to say, the officials, in order to please the Musalmans, first encourage them in the unrestricted slaughter of cows, and then try to maintain the public peace by persecuting the Hindus. In official speeches the Musalmans alone are praised. It is they that are the only loyal subjects of the British Government. It is they alone that are of great assistance to the Government in protecting the Empire. In education, in the distribution of scholarships, the Musalmans are specially favoured. They also seem to possess a special claim to be employed in the public service. The officials have been specially instructed to appoint a large *percentage* of Musalmans in the public service. Where a Hindu and a Musalman candidate for an employment are equally qualified, the claim of the latter is sure to override that of the former. But even where the Hindu candidate is better qualified than the Musalman, the superior claim of the former has in many cases to yield to the inferior claim of the latter.

When most of the European members of the Education Commission were in favour of recommending it to the Government that the Musalman community should receive special favour at its hands in the matter of education, Sir David Barbour raised his voice against such a one-sided policy. In his opinion such a policy was not only likely to create Hindu discontent, and thereby endanger the safety of the Government; but was also in the long run calculated to injure the Musalmans themselves by making them more indolent, and less industrious. The child that is most favoured is soonest spoilt. Indulgence is always calculated to make its recipient worthless.

Sir David Barbour's prophecy has been fulfilled. Indulgence has spoiled the Musalmans. The more they are favoured the more clamorous they become, and it is becoming more and more difficult to please them. Their ambition knows no bound: but their ability instead of increasing is diminishing in proportion with the favour shown to them. They are thus doing themselves the greatest injury. For favouritism will not last long, and merit is sure to get its turn. And if the Musalmans do not increase in ability, they will have to suffer in future. Even now it has become almost impossible to satisfy their ambition, for favouritism has its limit, and the officials, however willing they may be to favour the Musalmans, cannot please them to the prejudice of the country's administration. They cannot, therefore, employ the Musalmans wholesale in the public service. Many conscientious officials have already been placed on the horns of a dilemma. On the one hand there is the strict injunction that they should largely employ Musalmans in the public service. On the other there is the dictate of conscience not to employ inefficient Musalmans when efficient Hindus are available. A perusal of the annual Administration Reports will give one an idea of the delicate position in which some officials have thus been placed.

In the Burdwan Division no more than nine Musalmans could be appointed to gazetted posts in spite of the best efforts of the local officials, and no more than 91 Musalmans could be appointed to non-gazetted posts as clerks and muharrirs. The Musalmans are not satisfied, and they clamour for more posts. But so poor are their qualifications that it is impossible to employ them more largely in the public service. In the Rajshahi Division no Musalman had the

qualification to be appointed to a gazetted post. One hundred and fifty-five Musalmans were appointed to non-gazetted posts. But these do not satisfy them, and they clamour for gazetted posts. In Dacca two Musalmans are in charge of subdivisions. In Mymensingh only one Musalman holds a gazetted post. Of 59 rural sub-registrars 32 are Musalmans. There is a standing order that where Musalmans are available, they alone should be appointed to sub-registrarships. In the Dacca Division 2 out of 27 Deputy and sub-deputy Inspectors of Schools are Musalman. More Musalmans could not be appointed to these posts simply because they possess absolutely no qualification for them. Among school-masters, few are Musalmans, because few have the necessary qualifications. Almost all the Magistrates in the Dacca Division confess that there is a dearth of qualified Musalmans in that Division. The Magistrate of Mymensingh admits that he employed Musalmans even when he was not quite sure of their ability. He had thus virtually to go against his conscience. Just think of the unenviable position in which the officials are placed by official favouritism towards Musalmans.

Mr. LeMesurier, District Magistrate of Backergunge, observes that he invariably tries to appoint a Musalman to a vacant post, but unfortunately does not find Musalmans sufficiently qualified. The few qualified Musalmans want posts for which they are not fit; they want to be Deputy Magistrates. Favouritism, it is quite clear, has turned the heads of the Musalmans: but the hands of the officials are tied. They must somehow or other find employment for the favoured community. The Commissioner of the Chittagong Division observes that in his Division too many Musalmans have already been employed in the public service, and many of them are not fit for the posts to which they have been appointed. The state of things is no better in the Patna Division. Mr. Slack has made it a rule that when a Hindu and a Musalman candidate for a post have equal qualifications, the latter should be preferred, and even where a Hindu candidate is better qualified than a Musalman, the latter should, as far as possible, be given the first chance. The Commissioner of the Patna Division does not, however, approve of such an unjust policy. The Commissioner of the Bhagalpur Division regrets to observe that the qualifications of Musalmans are so small that the administration is sure to suffer if they are employed in the public service. Still Musalmans are employed. In Orissa the star of the Musalmans is on the ascendant. Bengalis are not favourably regarded there, and although there are many qualified Bengalis in Orissa, their superior claim is often overridden in favour of the inferior claims of Musalmans and Uriyas.

These facts and figures speak for themselves. The Musalmans are favoured, and the administration suffers. Difficulties are willingly created for the Government. The injustice of the policy is patent; but the authorities would shut their eyes at it. But the evil consequences of this one-sided and unstatesman-like policy are sure to draw the attention of the Home authorities some day or other, and they will not most likely tolerate them long. But even if this unjust policy is tolerated, it will do more harm to the Government than to its Hindu subjects. We do not speak of Hindu discontent—the Government does not seem to care two straws for that. We speak of Musalman discontent. The more the Musalmans are given indulgence the more clamorous they become for official favour. Their ambition is growing out of all proportion to their ability. They are growing more and more discontented instead of being more and more contented. The object of the Government is not, therefore, likely to be gained, while it is most likely to pay a heavy penalty for the adoption of an unjust policy, by creating discontent among all classes of its subjects.

III.—LEGISLATIVE.

CHARU MIHIR,
Oct. 22nd, 1895.

48. The *Charu Mihir* of the 22nd October cannot support the Legal Practitioners Act Amendment Bill. Government's object in introducing it may be good; but as it stands, the Bill will fail to suppress law-touting, and will make *dāldāls* shrewder than at present.

The distinction made in the Bill between mukhtars and District Court pleaders on the one hand, and Barristers and High Court Vakils on the other, will create serious discontent. Sir Alexander Miller assigns no reasons for

making these distinctions. The absence in the Bill of any definition of a *dálal*, will result in the unnecessary harassment of the legal profession. It will be difficult for the latter to defend themselves when the law will be set in motion against them. It will also be opposed to all principles of jurisprudence to throw on the mukhtar or pleader the *onus* of proving that a certain man is not a *dálal*.

The power to suspend from practice or dismiss any mukhtar or pleader which has hitherto been possessed by the High Court alone, is proposed to be extended to District Judges and Divisional Commissioners. But considering that Judges and pleaders in the mufassal have frequent occasion to disagree, and that many young, hot-headed Judges constantly seek opportunities for harassing pleaders, this power will be a fatal weapon in the hands of District Judges. Not less harassing will the power be in the hands of Divisional Commissioners, who will, in most cases, make a virtual delegation of it to District Magistrates. The latter will, therefore, at last acquire the power which they have for a long time hankered after. The pleader community is an eye-sore to District Magistrates, because pleaders in the mufassal always stand up against Magisterial arbitrariness whether in the courts or in the District Boards, or in the discharge of their executive functions by the Magistrates. But Government had not so long dared to vest the Magistrates with power to suspend or dismiss pleaders or mukhtars. The power now proposed to be vested in the Divisional Commissioners will, in practice, be exercised by the District Magistrates. The new law will therefore make the executive the wielder of the destinies of the legal profession in the mufassal.

From a political point of view the passing of the Bill will be injurious to the Government. It is for the members of the legal profession that the mufassal authorities have often to rein in, however unwillingly, their inclination to act arbitrarily. Whenever an act of injustice is done, it is the pleaders who publish it to the whole country. The Bar in this country is also intimately connected with the press. And it is the legal profession which constitutes the backbone of India's political life; the National Congress, for instance, counting its foremost supporters among the members of this profession. Many people are therefore attributing an unworthy motive to Government in introducing this Bill. They say that Government's object in introducing it is to remove by its means a thorn in its side. But it will not be for the good of the Government to let the subject people think in this way of the motives of their rulers.

49. Referring to the Criminal Procedure Code Amendment Bill, the *Bharat Mitra* of the 24th October observes that if the Bill is passed into law, the Sessions Judge will

The Jury Bill.

be enabled to make the jury give not an independent verdict, but a verdict which he would like best. The Indian jury are not versed enough in law to hold their own against the learned Judge.

50. A correspondent of the *Hitavadi* of the 25th October writes as follows:—

The European's fatal kick.

The Government takes particular care to protect the life, property and honour of its subjects. The police protects the people's property, and the civil and criminal courts protect their honour. Property and honour could not be in better keeping. But proper means have not yet been devised for protecting the *kálá ádmí's* life. Thousands of these unfortunate people, who have to go to white men for earning their livelihood, are being daily kicked to death. Some die by the bursting of their spleens, others from the effects of injuries inflicted on their urethra. More people, again, are uncomplainingly laying down their lives for the pleasure of European hunters. Take up a newspaper and you will find that to-day a *kálá ádmí* at Dinapore, and yesterday one at Howrah, and so on, were killed with kicks from Europeans. Such accidents have become things of everyday occurrence. You are the rulers, and we are the ruled. You can keep us alive or kill us. We have no objection to die; only give us time to prepare for death. Appoint a day and give us time to make some provision for our families. Don't kill us in the way you have taken to killing us. Just think of the poor victim's circumstances. His wife and children are anxious and impatiently waiting for his return from his day's work that he may bring them food. The mother is comforting the weeping children by saying that it is close

BHARAT MITRA,
Oct. 24th, 1895.

HITAVADI,
Oct. 25th, 1895.

upon five o'clock, and that their father will soon come back with rice for them. The news now comes that the man has been kicked to death by the Meja Sahab. If you be a man, just conceive of the scene which follows, and, however hard-hearted you may be, you will be moved to tears. All that we ask for is, don't kill us in this way. We are ready to sacrifice our lives before your brutality, but do not kick us to death. Cut off our head, blow us away before your guns, we will not object to any of these.

Cannot our rulers, who are making all sorts of laws for protecting the lives of their subjects, do something to save us from the fatal kicks of Europeans? They can adopt either of the two following means. They can prohibit Europeans from wearing boots or other hard shoes when they have occasion to come into contact with natives. Or, they can require natives when they come into contact with Europeans to wear cushions or quilts over the parts of the body where a kick may be fatal. But it is hoped that the legislature will be able to devise better means to protect the native's life.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 30th, 1895.

51. The *Dainik-o-Samachar Chandrika* of the 30th October says that if encouraging litigation is injurious to society, the attorneys and Government itself are not free from the blame. Is it not an encouragement to litigation to establish law courts in all parts of the country in the same way as the establishment of many grogshops is an encouragement to drunkenness? Sir Alexander Miller's Bill will destroy the independence of suitors as well as of pleaders and mukhtars, and cast a stigma on the character of the latter. If the mufassal pleaders are accessible to touters, no less so are the mufassal barristers. Why, then, make a distinction between pleaders and barristers in this respect? Even some Anglo-Indians are finding fault with the Bill for this partiality to barristers. The Bill is being protested against by pleaders everywhere. Sir Alexander should see that the independence of pleaders and mukhtars is not interfered with in any way, and that suitors are not put to any inconvenience.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SULABH DAINIK,
Oct. 24th, 1895.

52. The *Sulabh Dainik* of the 24th October complains that in six villages, from Ulubaria to Midnapore, situated on the bank of the Midnapore canal, the prospects of the crops are very gloomy. This is said to be owing to the Canal Company. There should be a Government investigation into the matter. The prospects of the crops are also very bad in the Ghatal subdivision of the Midnapore district.

BANGAVASI,
Oct. 26th, 1895.

53. The *Bangavasi* of the 26th October complains that jute is gradually displacing paddy in many agricultural centres in Bengal. This is one of the chief causes of the ever-recurring scarcity and famine in the country. In the Madaripur subdivision of the Faridpur district, for instance, the increase of jute cultivation has been so rapid that in twenty years Madaripur has become a large jute-growing centre, and it now exports about twenty lakh maunds of jute every year. The British merchant has an interest in the increase of jute cultivation, and in order to facilitate the export of jute, he is clamouring for the spread of railways all over the country. The consequence is that lands which formerly grew paddy are now growing jute. The food-supply of the country is diminishing. Jute and the railway are sure to prove the ruin of this country.

VI.—MISCELLANEOUS.

GENERAL AND
GANHARI ASFI,
Oct. 23rd, 1895.

54. The *General and Ganhari Asfi* of the 23rd October praises the Lieutenant-Governor of the North-Western Provinces for his having been present in a Musalman prayer meeting at Nainital. His presence gave great satisfaction to the Musalman community.

SULABH DAINIK,
Oct. 24th, 1895.

55. The *Sulabh Dainik* of the 24th October has the following:—
Mr. Westmacott, Mr. Westmacott is the Commissioner of the Presidency Division. He is an old Civilian, and served long as a Magistrate before he was raised to his present eminent position.

He is notoriously a native hater, and the native press is his eyesore. As a Magistrate, he never behaved well to the people under his jurisdiction, and he proved himself everywhere their greatest tormentor. Now that he is a Commissioner, he has no longer the opportunity of doing mischief to the people, and so he has taken to the pastime of vilifying the natives and of blackening the character of native Magistrates. Does he judge the world by the standard of his own self, and, being a bad man himself, consider the whole world bad?

Some say Mr. Westmacott is a disappointed lover. Disappointment in love brings on despair, and makes a man weary of the world. There may be a grain of truth in this. Look at Mr. Westmacott's care-worn face somewhat closely, and you will see dark despair clearly stamped upon it, his eyes languishing with grief, and wrinkles of care and anxiety furrowing his broad forehead. If the face is an index of the mind, one can read in Mr. Westmacott's face that some corroding grief is eating into the vitals of his heart. He is always on the rack of anger and disappointment. To our mind he is a great misanthrope, and it is a habit with him to vilify mankind and wish them ill. There is little doubt that he is miserable. He has no peace of mind and his temper is sour. Disappointment has made him mad, and the stored-up ill-feeling, long concealed in his heart, now finds its vent in vilification. Messrs. K. G. Gupta and B. N. De are two of the brightest native civilians, and they have been made the butt of Mr. Westmacott's ridicule. Native civilians have always discharged their duties to the satisfaction of the Government, and even Sir Charles Elliott has not found any occasion to be dissatisfied with them. But Mr. Westmacott does not spare anybody; least of all, the native civilians. How can we, then, say that he is a good man? Wealth and domestic happiness never fail to add amiability to a man's nature. Mr. Westmacott is no doubt a man of wealth; but there seems to be going something wrong about his home.

Vox populi, they say, is *vox Dei*. There is a substratum of truth even in a mass of exaggeration and falsehood. There cannot but be some foundation for a widespread rumour. None praise Mr. Westmacott, and everyone speaks disparagingly of him. He is notorious for his stern, rough, and unkind bearing. Here is an instance in point. The late Babu Amarnath Bhattacharyya was Personal Assistant to the Commissioner of the Presidency Division. He had been long serving in that capacity to the entire satisfaction of several successive Commissioners. But Mr. Westmacott could not bear his sight. He at once transferred him to Alipore, where he was made to do the work of a Deputy Magistrate. In his old age the poor man could not bear the fatigue of his work, and he soon died in harness—a victim to Mr. Westmacott's tyranny. The conduct of Mr. Westmacott in this case produced universal discontent and dissatisfaction, and the public commented upon it most unfavourably. Mr. Westmacott has never courted or won popularity. He is the best abused man in the world. If we attach, as we must, any value to public opinion, Mr. Westmacott is himself a bad man. And only a bad man can regard the whole world as bad.

Not only the natives but good Europeans also, are in the habit of studiously shunning Mr. Westmacott's company. Not many days ago Mr. Westmacott had a fall from his carriage and was taken to hospital for treatment. But even at the time of his illness, very few European gentlemen went to see him. What a pity that Mr. Westmacott, notwithstanding his rank and position, cannot command the respect or sympathy of a single individual! His sour temper is his curse.

There is nothing which Mr. Westmacott, led by his sour temper, cannot say or do. He calls the native press seditious, but has got nothing to prove his charge. Vilifying Mr. K. G. Gupta in his report, Mr. Westmacott says that when he was the Magistrate of Nadia, the local police was in the most inefficient condition. There is, however, no proof that it was so. It is Mr. Westmacott's habit to vilify others, and he has in this instance only proved true to himself. The public need not attach any importance to Mr. Westmacott's statements, as the Government is not likely to treat them seriously. To tell the truth, Mr. Westmacott is an object of pity and not a man to be offended with.

HITAVADI,
Oct. 25th, 1895.

56. The *Hitavadi* of the 25th October says that, according to Mr. Goodriche, a retired Bengal civilian, the blame of the Hindu-Musalman riots rests principally with the Musalmans, because Musalmans have now-a-days made it a practice to declare every hut or building which they happen to come across as a masjid, and want the Hindus not to make music before it. This is what a civilian says. As for the writer himself he thinks that neither the Hindus nor the Musalmans are to blame for the riots, which are solely the result of the policy of creating division between the two communities which the authorities are now following.

BANGAVASI,
Oct. 26th, 1895.

57. Mr. Skrine, late Collector of Bhagalpur, observes the *Bangavasi* of the 26th October, used to entertain himself during his tour with races, athletic sports and fire works. He says that "nothing tends to make people more contented than (such) innocent amusements." He also observes that the Government should "recognize this craving." Mr. Skrine is unquestionably a great lover of amusements, and he has always taken a great interest in native theatricals. His observations, however, on what he calls the people's craving for amusements, may appear to be gratifying to the European officials, but they are painful to the poor people of this country. If they were allowed to speak out their mind they would say in one voice "We do not want amusements, we only want enough to eat."

SANJIVANI,
Oct. 26th, 1895.

58. The *Sanjivani* of the 26th October has the following :—

Whole families are being ruined, the domestic happiness of hundreds and thousands of persons is being destroyed; will the Government still feel no pity? The wife is being taken away from the husband, the mother from the sucking babe; will not the Government feel pity? Sons and daughters, the only hope of old parents, are being separated from them for ever; will the Government still remain indifferent? The wily cooly-recruiters are turning picturesque villages into inhospitable deserts. We cannot bear that sight. We ask the Government in all humility—we ask the Viceroy, the Lieutenant-Governor, all public officials, high and low—how long will this state of things continue, how long will the life, the honour, the property of the poor be sacrificed at the altar of the predominating interests of the European tea planter?

We publish below the letter of a disconsolate father, whose daughter has been taken away from him by the wily cooly-recruiter. Will not the poor girl, we ask, be restored to her father, will she have to mourn her sad lot for ever and drag a miserable existence in a tea garden? The letter (which is written in Bengali) runs as follows :—

I am a man of small means, an inhabitant of Raipur, a village under the jurisdiction of the Labpur *thana* in the Birbhum district. I am a Rajput by caste, and somehow or other I manage to keep my body and soul together. I have an only daughter, Bidu Dasi by name, aged 22 years. She is the prop of my life, the only consolation that I possess in this world in my old age. She is missing from my home since *Bhadra* (August) last. Her husband is still living, and he had been lodging with his wife near me. I had a search made for her, but in vain; and I had given up my hope of getting any news of her, when a letter from her reached my hands. From this letter, which I enclose herewith, I learn that she is now serving as a cooly in a tea garden in *Chanki Digi* bagan, under the jurisdiction of *thana* Dibrugarh in the Lakshmipur district, Assam. It appears that Madhu Das Baishnav, an inhabitant of a neighbouring village (Mordighi), enticed her away from home, holding out to her the hope of taking her to Calcutta. He took her to the Burdwan cooly depôt where she remained confined for some time. The particulars of the story will be better learnt from her own letter. But permit me to say that without her, her old parents are crying day and night. There are none but you to save her from her present distress and restore her to her disconsolate parents. Taking advantage of my ignorance, many are trying to cheat me of some money, and, with this view, are holding out to me false hopes. But hearing that you are a staunch friend of the poor and helpless, I now beseech you to take pity on this poor man, and restore to him his only daughter. I hope you will not fail to

hold out to me that helping hand which has saved many a poor man like me from utter ruin and destruction. Please let me know what you think of the matter, and help me with your best advice.

ISHAN CHANDRA MONDAL,

Present address *Care of Postmaster, Lakshmanhat Post Office, Rajshahi.*

The letter of Bidu Dasi, Ishan Chandra's daughter, runs as follows :—

I am suffering hard since I left you. I do not blame you. I blame my fate. I am now passing my days in tears. I do not know where to go or what to do; there is no hope for me, no escape. My mother cannot see me again. If you wish to see me again, try to procure Rs. 200, and submit an application to our Deputy Magistrate. Nothing but this will save me. Even stocks and stones are moved to tears by my grief. Madhudas of Amadpur (a village in the Birbhum district, enticed me away from home under the pretence of taking me to Calcutta. He left me at the Burdwan cooly depôt whence I was despatched to the Calcutta depôt. The men of that place changed my name and sold me at Dhubri, where they managed to get me registered. I was thence sent to Assam. The Babu of the Calcutta depôt has got Rs. 100 for me. After leaving me at the Burdwan depôt, Madhu went away to market (as he falsely told me). He did not appear again, and the men of the depôt told me that I was sold to them and they would not allow me to go away, but would send me to a tea garden in Assam. But let that pass. Oh! try to save me and take me back to you. Otherwise I shall, like the duck-weed in the pond, go drifting about. I am now paying the penalty for my disobedience. But take pity on me and do not fail to write me a letter, letting me know what you intend to do. If I am not saved I shall not live long. Life is a burden to me. Do as you think best.

Sreemati Bidu Rajput, Chanki Digi Bagan,
Post office, Dibrugarh, thana Dibrugarh,
district Lakshmipur.

The letter speaks for itself. Who can say how many poor girls like Bidu are ensnared by the wily recruiter, and consigned to life-long misery?

The oppression by the cooly recruiter is not a fiction of our inventing. Government officials have borne repeated testimony to it. In his Administration Report the Commissioner of the Bhagalpur Division has quoted the remarks of executive authorities on the subject of inland emigration, which give one a vivid idea of the malpractices of the cooly recruiter. The Deputy Commissioner, Sonthal Parganas, writes:—"It is reported by the Subdivisional Officer of Deoghur that complaints about persons being enticed away were many, but only three cases and three persons were sent up for trial, one under section 363, and two under section 341, Indian Penal Code. In the case under the first section the accused was discharged, but in the last two conviction was obtained." Mr. Heard observes: "I am strongly convinced that many abuses in connection with the so-called free emigration system go on, and that, of the cases that actually occur, few only come to light, and fewer still end in conviction. I have expressed, before, my view that to a certain extent the law itself seems to blame for the abuses that prevail." To prove his statement Mr. Heard cites the following case:—"A Dome complained to me that a woman of his own caste, whose brother is a cooly sardar, came to him and asked him to let his wife go to the assistance of a Sonthal woman in labour in an adjoining village. It was promised that the wife should return that evening. The man agreed and went off to his work. There was no wife at home when he got back, and proceeding at once to the Sonthal's house he learnt that the Sonthali was not even *enciente*. The Domni is still missing, and the husband is left with an unweaned infant on his hands. The wife is probably over 16, so section 361 will not apply, and section 417 will most probably not do, not because sections 24 and 25 are not satisfied, but because there are seldom any reliable witnesses to the plausible pretext by which a recruiter's victims are decoyed from the home roof."

The Deputy Commissioner of the Sonthal Parganas reports that one M. Crow was charged by Chewkn Manjhi with having enticed away his daughter, under 16 years of age, from Dumka. The girl was traced to Assam and brought back thence. In this case the defendant was sentenced to pay a fine of Rs. 350. In Monghyr a recruiter detained two boys at his house for one night on promise of finding them work in Baidyanath. He attempted to take them to Assam, when he was detected by the Railway Police at Jamalpur. He was tried and sentenced to rigorous imprisonment for six months and to a fine of Rs. 50. Two girls were enticed away by certain recruiters from the Banka subdivision. Three persons implicated in the case were convicted and sentenced to rigorous imprisonment for two-and-a-half years.

The above cases disclose a painful state of things. Mr. Heard is quite right when he says that the instances of cooly recruiting abuses which are brought to the notice of the authorities, are only a few among those that actually take place, and only a few of the instances brought to the notice of the authorities end in conviction, owing to the defective character of the law. How long will this state of things continue? When will this odious slave trade be put an end to?

MIHIR-O-SUDHAKAR,
Oct. 26th, 1895.

59. The *Mihir-o-Sudhakar* of the 26th October is glad that the Muhammadan National Association and the Muhammadan Literary Society have jointly proposed to give a farewell address and a farewell dinner to Sir Charles Elliott.

Charles Elliott, who has been a well-wisher of the Muhammadans. The writer hopes that the Musalman zamindars of Bengal will join the movement.

MIHIR-O-SUDHAKAR.

60. The same paper has the following, in continuation of its article on the cause of the present difference between Hindus and Musalmans, which appeared in its issue of the 12th October last (Report on Native Papers for 19th October, paragraph 15):—

Bengali writers creating difference between Hindus and Musalmans.

An educated Hindu having been asked why the Hindus hate the Musalmans, replied that India was the land of the Aryyas, nature having created the country and furnished it with a luxuriance of vegetation and every variety of natural scenery solely for the enjoyment of the Aryyas or Hindus; that the Muhammadans having conquered the country and deprived the Hindus of their natural and divine rights, the Hindus were determined to persecute the Muhammadans and to expel them from the country. In making this reply, however, the Hindu gentleman in question evidently trampled truth under his feet and forgot a well-known fact in history. It is true the Muhammadans are intruders in India, but are not the Hindus intruders, also? Did not the Hindus themselves pour down from the plateaus of Central Asia upon the Indian plains and drive the aborigines before them, committing upon them far greater atrocities and more inhuman oppressions than the Musalman conquerors ever committed upon the Hindus? Indeed, history does not record another case in which a conquering people treated the conquered worse than the Hindus treated the aboriginal people who inhabited India before their intrusion. The Muhammadans never committed such oppressions upon the Hindus. On the contrary, the Musalman conquerors imparted to the Hindus a knowledge of the Musalman tongue, and, without making any distinction of caste or creed, employed them in the service of the State. Under Muhammadan rule the Hindus consequently attained to the highest honours, rose to the loftiest positions under Government, amassed immense wealth, and made great progress in education and knowledge. It is, indeed, by following the path shown to them by their Muhammadan rulers that the Hindus have made such progress under British rule. If the Musalmans had adopted towards the Hindus the policy which the Hindus had adopted towards the aborigines of India, few Hindus would have been by this time left in India, and those who might have escaped the Muhammadan's sword, would probably have been living in hills and jungle, just as Garos, Kukis and Sonthals do now. It is, therefore, sheer malice and blind selfishness which lead the Hindus of to-day to look down upon the Muhammadans as intruders and to persecute them by every possible means. It is ingratitude in the Hindus to traduce the Muhammadan Emperors and to apply to them every vile epithet. Were the Moghul Emperors wicked and villainous, and was the Hindu Sivaji a saint?

The writer regrets to find that the Brahmos are taking up their cue in this respect from the Hindus. The editor of the Bengali monthly, the *Nabya Bharat*, is a member of the Sádharan Brahmo Samaj, and is respected by the present writer. But in the *Baisakh* number of his paper there is an article which contains a very free abuse of the Musalmans.

In conclusion, the writer would supplicate the Hindus to lay aside their hatred against Musalmans, and to forbear persecuting them. The Muhammadans do not ask Government to legislate or otherwise interfere in the matter; they are laying their grievances before the Hindus, who are their fellow-countrymen and brethren. If the Hindus do not make up the present difference, which they have power to do, there can be no doubt that the fire which is now only smouldering, will in time flare up into a conflagration and consume both the communities.

61. The *Dacca Prakash* of the 27th October has the following :—

Hindu feeling at the *Bijaya*.

India is a conquered country, but the Hindu who is partaking of the deep bliss of the *Bijaya* festivities, scarcely feels himself a member of a vanquished race. It is only those who, though outwardly Hindus, are not Hindus at heart that can feel themselves conquered. In no country are all the people kings. Everywhere one alone is king and the rest are his subjects. India is conquered indeed, but she is no more conquered than she would be if the Hindu rulers of Udaypur were now reigning over us instead of Queen Victoria. To the religious Bengali, Chitor and England are the same. It is only when the sovereign interferes with religious practices that religious men feel their subjection to a sovereign who is an alien in religion. Owing to official oppressions, the inhabitants of towns who live too close to them, do indeed sometimes painfully feel their subjection to the followers of a different religion. But the great bulk of the people do not know whether they are subject to a native or to a foreign ruler. How can they then be called conquered? A man is conquered not when he is known for such by another, but only when he feels himself such. To those who think to themselves—"Thanks to this *Bijaya*, the wheel of fortune has no power over us. Instead of being ground by it into dust we are in virtue of this *Bijaya* taking possession of the kingdom of heaven," the *Bijaya* is really *Bijaya* (a victory). So long as they entertain this feeling, so long will they feel themselves conquerors, for compared to this conquest, the conquest of even the whole world is of little moment. The true Hindu covets no material conquest. This spiritual conquest is the only conquest for which he has a craving. May the goddess Durga always grant such conquest to her worshippers!

DACCA PRAKASH,
Oct. 27th, 1895.

62. The *Darsak* of the 27th October has the following :—

An address to the goddess *Jagatdhatri*.

Come mother *Jagatdhatri*, mother of the world. For the present year this is your last appearance in Bengal as the goddess *Sakti*. It is with great hope and confidence that the people of Bengal look forward to your coming in their midst, but knowing well as you do how competent they are to worship *Sakti*, you come to them no more than three times in a year. You know that for a long time past we have lost the power of worshipping *Sakti* at all times, and as well and fully as we should, and it is, perhaps, for this that you have left the elephant India and given the protection of your feet to the king of beasts, the lion. But, mother, though you have cast the elephant India at a distance, it has not been able to go far from your presence and, falling like an immovable mountain at the feet of the lion, your present favourite, is casting its eyes suffused with tears on your golden feet, and though its body is being torn and lacerated by the dread teeth and claws of the lion, it is mentally offering up prayers to you. It may be, it is saying "Mother, do you, who are riding on the lion, see I am always lying at the feet of your lion, and have consecrated my body, life, and heart to its service. Then, mother, why am I so much oppressed? Why is your lion not pleased? My oppression and harassment by your lion is daily increasing. Mother, I have heard that even the gods are pleased with those who serve them. But though I am serving your lion so devotedly, why am I not able to please it?"

Mother, you are the *Adya Sakti*. But we who are your children are extremely weak. At the present time we see terrors on all sides. Over our heads troops

DARSAK,
Oct. 27th, 1895.

of dire demons with lolling tongues are dancing and laughing a terrific laughter. On whatever side we turn our eyes we are confronted with gigantic difficulties. Mother, *Adya Sakti*, give us strength to cope and contend with them successfully. Let not the names of your children be forgotten in this world. See that they are enabled to worship and serve you for some time. Remove the fear that has seized us that we shall not be much longer allowed to feast our eyes and hearts with the spectacle of your worship. Our heart's prayer is that your worship may continue in India for all time to come.

DAINIK-O-SAMACHAR
CHANDRIKA.
Oct. 29th, 1895.

63. Mr. Woodburn's translation to the Home Department of the Government of India, says the *Dainik-o-Samachar Chandrika* of the 29th October, will give the Chief Commissionership of the Central Provinces to Mr. Cotton. The *Englishman* and other Anglo-Indian papers called Mr. Cotton a worthless man when he wrote his "New India" and when, as Chairman of the Calcutta Corporation, he upheld the cause of justice. But now that, as Chief Secretary, Mr. Cotton has lost the good opinion of the country, the *Englishman* and its Anglo-Indian contemporaries are extolling him as the best of all Civilians.

URIYA PAPERS.

URIYA AND NAVASAM'
VAD,
Sept. 11th, 1895.

64. The *Uriya and Navasamvād* of the 11th September is sorry to note that the Utkal Printing Company's Press in Balasore has been exempted from municipal taxation, merely because the press premises are within the private compound and buildings of the Municipal Vice-Chairman, for which he pays municipal taxes. The writer is of opinion that as the press business is a trading transaction, it ought to pay tax, even though it be within the private premises of the Vice-Chairman of the Balasore Municipality.

SAMVAD VAHIKA,
Sept. 12th, 1895.

65. The *Samvād Vāhikā* of the 12th September has every sympathy with Government in their endeavours to devise measures to restrict the free movements of the Cabulis in the interior of the districts of Bengal, where they have been known to trouble and oppress poor peasants in various ways.

UTKAL DIPIKA,
Sept. 14th, 1895.

66. The *Utkal Dipikā* of the 14th September cites certain instances in which the Survey officers working in Orissa, have been found to fine zamindars by irregular means. The writer quotes certain sentences from a judgment of the Commissioner of the Orissa Division in an appeal preferred against the orders of a Survey officer, to show that the Survey officers in Orissa either disregard the law or do not take the trouble to acquaint themselves with it.

NARAYAN CHANDRA BHATTACHARYYA,
Offg. Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 2nd November 1895.